The Orthodox Herald

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IT'S IN THE BIBLE

The Transfiguration of Christ is one of the 12 major Holy Days in the Orthodox Church. It is beautifully told in three of the Gospels: the reading at Liturgy for the day - Matthew 17:1-9, and in Luke 9:28-36, which is read at Matins and in Mark 9:2-9. To get a panoramic view, it is necessary to also read 2 Peter 1:10-19 where St. Peter tells of being present at the Transfiguration.

We know that Moses and Elijah were also there. We should read their place in this in Exodus 24:12-18; 33:11-23; 34:4-8 and in I Kings 19:3-16. These Old Testament readings are heard at Vespers.

The Transfiguration tells us that Christ took Peter, James and John to a high mountain, which is presumed to be Mount Tabor, near Nazareth. There they saw Moses and Elijah. While Christ was praying, He became transfigured, i.e., his face glowed and his garments became white as snow. The light was unusual. Some people who have near death experience say they have seen a light, difficult to explain. Is it the same?

My Sunday School students ask questions which only a young, uncluttered mind would think of. For the Holy Days we always discuss the icon of the day. We analyze it. Some questions asked this year were: why did Christ only take three of his disciples with Him? In Deut. 19:15 it says that: "...at the mouth of two witnesses, or at the mouth of three witnesses, shall the matter be established." Besides this the three He chose represented the three chief virtues: Peter – faith (he was the first to proclaim his faith in Christ as the Son of God; James – hope, it was with the hope in the promise of Christ that he was the first to be killed for his faith; John – love, he stayed beneath the Cross until the end.

Another question: why was He transfigured at night? Because it is easier to

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THE DORMITION FAST



The Orthodox Church designates a fast during the first two weeks in August to honor the Most-Holy Theotokos *(Birth-giver of God)*. It is observed in preparation for the feast of her Dormition, or *"Falling Asleep"* on August 15/28.

Christians adopted the practice of fasting from the Old Testament. Christ Himself fasted and preached about its significance *(Matt. 6:16; Mark 2:20 and 9:29)*. The early church too, observed fasting *(Acts 13:2, 14:23 and II Cor. 2:27)*. As early as the beginning of the third century, we have documents *(of Didache)* substantiating the early establishment of regular fast days.

Fasting, accompanied by prayer and works of charity, is a way of disciplining our entire person, not just the body. But many saints of the Church, such as Saint Seraphim of Sarov, warn us that abstaining from food is never the aim of the Christian life. It's goal is a deeper communion with God, or as he stated so beautifully, *"the acquisition of the Holy Spirit."* Mary is the perfect example of one who allowed the Holy Spirit to enter her life and transform her into a dwelling-place for God.

This fast period should also include:

–Increased personal prayer and intercessions for others;

–Reading of the daily scripture lessons as prescribed on the calendar;

–Making a good confession and receiving Christ in the Holy Eucharist;

–Practicing selfless works of mercy and kindness;

–Taking up spiritual reading;

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THE MIRACLE OF THE HOLY FIRE

When I was a young child, a man came to our church to collect for the Holy Land. He made what was called a "plate collection." He stood at the front of the church with a basket and accepted donations as people went up to venerate the cross. Following the service, my father invited him to our house for Sunday dinner. He stayed with us for a few days telling us stories about the Holy Land and the Holy Fire, which he had observed. The experience filled him with a fervor for the Lord. Upon leaving our home, he gave us a small brown candle which he told us was one of 33, which he held on Holy Saturday and which had been lit by the Holy Fire. The candle was cherished and kept in our ikon corner in the dining room where our private and family prayers were said.

Almost a quarter of a century later, I visited the Holy Land and was privileged to worship in the Church of the Holy Resurrection which is in Jerusalem. My heart beat quickened when a monk offered me a bundle of 33 small brown candles which he said represented the life of Jesus Christ on this earth. It was like the bundle from which our pilgrim so long ago had shared a candle with our family. Unfortunately, I was not visiting on Holy Saturday and so the Holy Fire and its significance didn't come to mind.

Recently, I received a book from Zucchini Marco of Italy. The book was written by a Polish Orthodox nun living in Jerusalem. I could not put it down. Then, Lazarus Kiehl of New Mexico called me asking if I heard anything about the appearance of the Holy Fire this year. He then sent me much material which his son found on the internet. I searched my files and found more material. I am driven to pass along the story of the Holy Fire much as the unnamed pilgrim set me on the quest so

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CHRONOLOGY

AUGUST 2002

DIED: Fr. Basil Prisacarou in retirement, Patchogue, NY

THREE BELLS, which had hung at St. Mary's Church in Elkhorn, WV, have been donated to the SS. Cyril and Methodius Church, which is to be built at Camp Nazareth in Mercer, PA. The church in Elkorn has been sold and the parish has moved to a church in Bluefield, WV.

THERE IS CONCERN that the new national youth organization of the OCA would dilute the efforts of the FOCA and AROY organizations already in place.

ST. GEORGE CHURCH in Ramallah is the only Orthodox Church now open. At one time there were four churches: two have been destroyed and one has been turned into a mosque.

DISTURBING NEWS has been received that tens of thousands of women in Ukraine have migrated to Italy and Greece to do menial work. Many of them are leaving behind children, husbands, and elderly parents.

THE TRINITY EASTERN ORTHODOX NURSING AND REHABILITATION CENTER at 300 Barber Ave. in Worcester, MA 01606-2476 has been built through the joint effort of 12 Orthodox communities in Central Massachusetts. It is a 113 bed skilled nursing and rehabilitation center. For info call 508/853-1000.

DATES TO REMEMBER IN AUGUST: August 1/14 beginning of Dormition Fast, 6/19 Transfiguration of Our Lord, 15/28 Dormition of the Mother of God, 29/Sept. 11 Beheading of St. John the Baptiser.

WORKSHOPS ON THE ART OF SINGING were held by professional musicians in Holy Trinity Church in East Meadow, NY (David Drillock) and in St. John Church in Shirley, NY (Sharmila Daniel). Producing good vocal sounds and learning or relearning basic musical concepts were part of the instruction. For help in setting up a workshop in your parish or area contact: Walter Obleschuk, 12 Sunset Dr., Burlington, MA 01803 or call 781/272-8784.

THE CORNERSTONE of Ss. Cyril and Methodius camp chapel, located at Camp Nazareth in Mercer, PA, will be blessed on August 18 by Metropolitan Nicholas. The chapel will be built in the traditional Carpatho-Russian style.

SEMINARIANS OF ST. BASIL UKRAINIAN CATHOLIC DIOCESE OF STAMFORD, CT spend their summers putting into practice what they have learned by teaching cathechists and working in youth camps in Ukraine.

A CHURCH BUILDING IN McCOMB, MISSISSIPPI has been purchased at 500 Maryland Ave. by a small group of Orthodox who have been traveling about 100 miles for divine services. The church can be reached by taking Exit 17 off I-55. For info call David Varnado at 601/684-8743 or e-mail camptopisaw@locnet.net

REBUILDING St. Nicholas Church in NYC, which was destroyed on September 11, will cost about $5 million. At a meeting of members, Archbishop Demetrios said that the new church would not be a memorial representing all faiths and it would not simply be a parish church but would take on additional functions.

A PRESENTATION, sponsored by the Carpatho-Rusyn Society, will be held at St. John's Auditorium, Mill Hill Ave., Bridgeport, CT on September 14 from 10 a.m. to 3 p.m. Megan Smolenyak will speak on finding Rusyn ancestors. For details write: William Soltis, 106 Ohio Ave., Bridgeport, CT 06610.

THE BULGARIAN ORTHODOX CHURCH has been offered the use of Sts. Vincent and Anastasius Roman Catholic Church in Rome for worship. The church faces the famed Trevi Fountain. In its crypt are buried the hearts and lungs of almost all the popes from Sixtus V, who died in 1590 to Leo XIII who died in 1903. The practice of burying pope's organs separately from the rest of their bodies was discontinued after 1903.

AN INTRODUCTORY course in iconography will be offered from August 11-31, 2003 in Finland. For info contact: Valamo Lay Academy, 79850 Uusi Valamo, Finland or e-mail valamon.kansanopisto@valamo.fi. Room, food, lessons but not airfare will cost about $650.

CONFERENCES AND LECTURES relating to Orthodoxy are organized periodically, usually in the New York area, by Harriman Institute. For info contact Gordan N. Bardos at 212/854-8487 or e-mail at gnbl2@columbia.edu

THE ORTHODOX have had a presence at West Point for forty years. Services are held in the St. Martin of Tours Chapel by Fr. Joseph Frawley. Some liturgical items are still needed, especially priest's vestments and altar covers. For more info contact Fr. Frawley at 201/342-7052.

A MEETING WAS HELD IN YALTA on April 18-20 by representatives of the Patriarchates of Constantinople and Moscow, the Ukrainian O Church of the USA and the Ukrainian Government to discuss the canonical regularization of one united Ukrainian Orthodox Church in the Ukraine. Archbishop Vsevolod from the American Church later met separately with officials of the Autocephalous Church (UAOC) and with UOC-MP.

A MATUSHKA RETREAT will be held from September 26-29 at SS Mary and Martha Monastery, PO Box 70, Wagener, SC 29164. Phone 803/564-6894.

COMPUTER-BASED DISTANCE LEARNING and Extension Studies are being offered either for academic credit or personal enrichment by St. Tikhon's Seminary. Write Program Director, Distance Learning and Extension Studies, OH, St. Tikhon's Seminary, PO Box 130, South Canaan, PA 18459-0130 or e-mail dles@stots.edu

(Continued from front page)
IT'S IN THE BIBLE

meditate at night and because the night covers all the beauty of the earth and makes us notice the beauty of the starry night.

Another question: why were Moses and Elijah present? The prayers at Vespers tell us that both Moses and Elijah had beheld the presence of God and so they were appropriate witnesses to Christ's divinity on Mount Tabor. It would dispel the fallacy that Christ was just another prophet. They represented the Law (Moses) and the Prophets. Jesus is the fulfillment of the law and prophecy.

Another question: has this light ever been seen again? Yes, we read in the Lives of the Saints that the light has come upon some of them. It is clearly described in "Conversation With Motovilov" that the face of St. Seraphim of Sarov shone like the brightest sun.

The Transfiguration of Our Lord gave His disciples the strength to follow His teachings. For us, today, it should combine the faith, hope and love of the three disciples who went with Him to Mount Tabor, which should strengthen us in our faith.

(Continued from front page)
THE DORMITION FAST

–Becoming more aware of God's presence in your everyday life.

The Dormition fast challenges us to come to Christ and imitate the Virgin Mary's virtuous and sinless life. Use her powerful prayers before Her Son, because never was it known that anyone who fled to her protection, implored her help, or sought her intercession was left unaided.

Raymond J. Mastroberte

(Continued from front page)
THE MIRACLE OF THE HOLY FIRE

many decades ago. I will share it with you as months go on. What is the Holy Fire? Why is it important? What is its significance? What is it?

Abbot Daniel, a pilgrim from Russia in the 12th century, wrote: "The happiest of all is the one who has seen the Holy Light." We may not have this privilege, but perhaps our spirit will be lifted by receiving knowledge about this great miracle.

REALLY CELEBRATE

A headline in the local paper grabbed my attention. It read, "Blessed Mother of Herbs to be observed." A local church was celebrating the Dormition of the Mother of God and were to bless flowers and herbs following the Liturgy at which a choir of children were to sing. Many of the herbs were cultivated in the church garden by the children of the church religious education class. The public was invited to participate by bringing bouquets of fresh herbs and flowers for the blessing. Following the service, a social hour was to be held in the church basement where garden flowers, herbs, herbal teas and literature dealing with herbal teas and displays of herbal remedies would be displayed. What a way to celebrate the Mother of God and involve the young people in the day!

There are several reasons given for the blessing of the flowers and herbs. There is a tradition that says that St. Thomas was not present at the burial of the Mother of God. When he arrived, he wanted to pay his respects. The stone was rolled away from the entrance of the tomb. A fragrant smell of flowers permeated the air and flowers were found where she had been laid.

If we examine the prayer for the blessing, we find that the intention seems to be the blessing of the herbs and flowers that were used for medicinal purposes. The summer heat was conducive to infectious diseases and these items were used as fumigates, elixirs, lotions and potions.

The Holy Day of the Dormition will be celebrated on August 15/28. It has been celebrated on this day since the year 605 when its proclamation on this day was accompanied by a procession of two miles from the huge cathedral of Hagia Sophia through the Forum of Constantine to the imperial church of the Church of the Blachernae dedicated to the Mother of God. The Patriarch, clergy, Emperor, his retinue and the faithful processed through the streets of Constantinople.

This day is also known as the Falling Asleep of the Mother of God, or the Assumption. It commemorates the death, burial, and assumption of the Mother of God. A two-week fast precedes the day.

If you wish to study the Scripture readings for the day or if you cannot attend the services read: Phil. 2:5-11 and Luke 10:38-42, 11:27-28. There is no direct reference to this Holy Day in the Bible but accounts can be found in "The Transition," which is a sermon of St. John the Theologian. He was the one to whom Jesus, while on the Cross, confided the care of his mother. "Then He said to the disciple (John), 'Behold your mother.' And from that hour that disciple took her to his own home." John 19:27. Who better than he to know what happened?

Will this Dormition Day be just another "Ho Hum" day in your life and that of your parish or will you celebrate it?

•WHEN YOU AND YOUR CHILD COME TO CHURCH

This is an excellent time to teach your child many of the important facts and beliefs about our Faith.

How does one leave the Church correctly?

The correct way to leave the Church is very much like the way you depart from a friend's home. You need to conclude your visit and bid your host "good-bye." A pleasant, sincere and short time is generally spent at the doorway saying your "good-bye."

When one leaves the Nave of the Church, they should pause at the exit doorway, face the Altar, make the sign of the Cross, and offer a short prayerful "AMEN" as a means of concluding our time with the Lord. You may choose to say, "In the Name of the Father, and of the Son, and of the Holy Spirit. AMEN."

Conversation while departing the Church is distracting to others, who may be praying and is also irreverent. Please be as considerate of others as you would have them be of you.

Your Faith and Beliefs can be communicated to your children most efficiently by you.

Fr. Elias Mitchell

SOBORNOST
THE FULLNESS OF THE CHURCH

Is a local parish the whole church or only a part?

Archbishop Basil Krivocheine writes: "A local church is not merely a part of the universal Catholic Church, but her full manifestation, undiminished, in a determined place. She is the Catholic Church in a certain place identical with the Catholic Church universal which exists only in her local manifestations. Yet, at the same time (and here we face a theological antimony), she is not identical with the church universal, but distinguished from her." He uses Trinitarian analogy to explain this paradox. "As the Divine Persons, Father, Son and Holy Spirit, are not parts or portions of the Holy Trinity, as in each of them the entire Godhead is fully manifested, as each of them is true God as neither Person is the Holy Trinity or identical with it, so in some similar way the fullness of the Catholic Church is manifested in all local churches (which are many, not just three), which can neither be understood as "portions" of the universal Church nor simply identified with it."

Metropolitan Maximos proposes Trinitarian ecclesiology as he identifies the local church (today) with "the Diocese, which is manifested in each one and all of its parish communities, constituting the Church 'in the place'."

Archbishop Basil clarifies the often quoted statement of Ignatius of Antioch, in which the term catholic is used for the first time in ecclesiastical history: "Wherever the bishop appears, let the multitude be present; just as where Jesus Christ is, there is the Catholic Church" (Smyrn. 8:2), when he writes: "...The appearance of the bishop among a local congregation authenticates the latter as a local church under the guidance of the bishop as its head, so in a similar way the presence of Christ renders the whole Church Catholic. As the bishop is the head of the local church, so is Christ the Head of the Catholic Church. In other words, a local church has a visible head – the bishop, while the Catholic Church has not a visible head – the head is Christ Himself."

Fr. Michael Dahulich, Ph.D.
Dean of St. Tikhon Seminary

STILL THE SAME

I was deeply touched by the article "What happened to it?" I am moved to write on the verse from John 20:24: "And for my vesture they did cast lots."

When I was growing up my parents never sat me down and told me how I should react to things or what I should do. I was taught by example, especially from my mother. One of the things I learned is that giving beats receiving. Throughout her life she gave even when she had nothing. In time of need, when money wasn't available, she gave of herself – her love, her touch and her tender care. We all know people like this. They are someone to learn from, admire and carry on as this is the essence of our existence and our path to salvation.

This desire to give was overwhelming to me even at an early age. When someone had a birthday or some other occasion that necessitated a gift, sometimes I'd give the gift early as I could hardly contain myself. I pray that this feeling will never leave me.

There is another side to this virtue, another side of mankind which leads us to greed, vanity and utter hatred. This is the desire and love of earthly possessions. As my Bible text stated, Christ hung on the cross for our sins and the Roman soldiers cast lots for His clothing. Even today and from all the ages of time, many show the world how shallow their souls are.

My wife had an uncle and the story about him and his "lots" are worth reminding myself and hopefully those who read this. I had only met him twice, but the family stories about him proved to be true. He was the type of man who, if you told him he couldn't get fifty miles to the gallon, would stall his engine just to prove you wrong. The story was that he stored all sorts of items both worthless and good at my wife's parents' house. When they moved they were obliged to take these items with them. When my mother-in-law passed away, he came and took his possessions away in dribbles.

When my wife was quite young, she found two cloth paintings among her uncle's stored items. Since the paintings sat in the attic for many years, she thought that they would make a nice birthday present for her mother. She had the paintings framed for $100 and gave them to her mother. When her father died, the uncle came for some of his possessions. He asked about the framed paintings. My wife explained to him about the framing and the present. He allowed the paintings to stay, but thinking better of it next day he came back, took the paintings but left the frames.

He died a few years ago with his possessions in one place and him in another. In his will he listed all his properties, monies and personal effects. He had no relatives left except for two nephews, who were brothers, and one niece, my wife. Although the nephews visited him infrequently, he left 90% of his possessions to one of them. The other nephew called my wife and felt that my wife should have been left more. He protested in her behalf. I saw the will and felt badly for her, but was it my greed showing in spite of all the masses I attend and all the prayers I recite? I still have much to learn. As for my wife, she says little and accepts the slight saying that she gets along with her cousin and her uncle did what he wanted to do.

So, "to cast lots" is as prevalent today as it was 2000 years ago. We must be aware of this and strive to walk in the path of the Lord. The day will come when we are in a position where we will need to accept the outcome of some situation no matter what it may bring. When we do we will have grown closer to God.

John Martinelli

PRESS FUND

Spasebo/Thank you for your help to keep us publishing. We appreciate your notes and your phone calls. We have met so many of you in "virtual" space. Gloria Wheeler, Teresa Potopchuk, Mary Kochmaruk, Helen Riley, Anonymous (2), Ethel Watlock, Irene Allen, Peter and Eva Holobinko, Andrew Fitzgerald, Joseph Holobinko, John Bodnar, Patricia Hill, Mary Kinn, George Sebastian, Mr. and Mrs. John Hatzi, Olga Moscowitch, Olga Melchionna, Edward Scarpori, Stephen Karas, Ann Dorozynski, Tom Swift, Catherine Shaffchick, Eva Souchick. Matushka Vicki Federoff and family in memory of her mother Vera Geeza Vag who died on April 8. She was a twin of Bishop Boris. Anna Plefka in memory of Father Peter and Matushka Anna Rozdelsky. John Sutko in memory of his parents Michael and Anna Sutko. Marie Derkasch in memory of her husband William. Matushka Betty Pishtey in memory of her husband Fr. Joseph who died March 7, 1987.

A PARISH PRIEST

Fr. Andrew Glagolev - Part III

One group of young people felt especially close to him, and that was the choir. The small, untrained group blossomed under the guidance of a professional director who recognized and developed the musical talents of its members. In a short time, he taught them new music for Pascha – much to the surprise and delight of parishioners. Father Andrew brought new music that he, himself, had written and printed on a mimeograph machine.

Choir members still have happy memories of those days. They enjoyed learning new music and didn't mind walking to practice in the winter – even through the snow. The many visitors who attended practice and filled the choir loft on Sundays opened up a new world to the young people. But best remembered are the get-togethers he had for the choir after Pascha. They still laugh about their first exposure to caviar, and all fondly remember Father Andrew sitting in their midst smiling and watching them as they enjoyed the festivities.

Besides his pastoral duties and teaching the choir and Russian school, Father Andrew helped with maintenance around the church. He was not afraid to work with his hands, and the men of the church respected him for that. He didn't say, "That's not my job." Instead, he made repairs around the church and parish house without bringing it to the attention of the church committee.

In his free time, he greatly enjoyed fishing in nearby Marblehead and woodworking. He carved a number of items, like a plaque with the names of the parish's fallen servicemen and small gifts for parishioners. Today, a set of carved house numbers is still lovingly preserved. But Father Andrew's real "labor of love" was the iconostas that he made by hand for the church. The parish was in financial need, and Father took no compensation for his work.

During the war, there was a desperate need for workers on the home front. Father worked security duty at the local shipyards for over a year and received a rank in the Merchant Marines. He chose to work at night, so he could be available to his parishioners during the day.

Father Andrew was a source of strength to the boys overseas and their families. He had a great love for them and sent them "care" packages and regularly had services for their health and salvation. The parish lost five of their sons to war, and Father mourned with the families. He helped those who returned home readjust to civilian life and also kept the community together following the war years.

The parishioners of Ss. Peter and Paul, indeed, felt blessed to have Father Andrew as their priest. In a short time, Father Andrew would have a positive impact not only on this parish but also on churches across the country.

Margaret Pysarchyk

FUNDS

POSTAGE: Teresa Potopchuk, Anonymous, Alma Canfield, Olga Moscowitch, Anne Kyer, Samuel Rusinyak, Jr., Faith Pommier, Helen Smereka, Marie Derkasch, George Sebastian, Patricia Hill, John Sutko, Mary Kinn

ALASKA FUND: Ethel Watlock.

Last month we wrote about Port Lions where the people had been resettled from Afognak Island following a tidal wave in 1964 which practically destroyed the whole village. The church in Afognak was dedicated to the Birth of the Mother of God so when the village was built in Port Lions, the new church was also dedicated to her Birth. The furnishings from the original church were moved to the new church when it was built in 1967. The villages are 12 miles apart and are located in the Kodiak Island Group. Unfortunately, like in many other villages in Alaska, the "Biblashe" are busy turning people from their Orthodox faith. They are badly in need of literature to show that the Orthodox do believe in the Bible and are not a "pagan" religion.

ALASKA AND MISSION FUNDS: Teresa Potopchuk, Olga Moscowitch, Ethel Watlock, Anonymous (2), Mary Kinn. Helen Bokach in memory of her mother Anna Strizak who was born in Medvedovtsi, Zakarpathia. George Sebastian in memory of his mother Marie Yakovleva.

ETHNIC CHUCKLE

Dorohaya Tyotya Mareeyah,

Please excuse me zhe yah neh peesala sooner noh yah bulla taka sick. Yah dumam zhe yah bralla stoh pillsi. E yah mala takee scare zhe yah dumala zhe yah scrazuyyou.

Tak peshlo. Yah eating a little too much nah svoyatki ee gaining a little weight. Me next door neighbor me povella zhe ohna gain weight kolee ohna quit smoking. Toh ohna startuyut smoking again to lose weight. Yah dumam maybe yah better start smoking ee me weight preydey down a little.

Yah peeshla doh storu ee yah buy pachkuu cigarette. Kolee yah preshla domu yah light up odnu za druwho. Doh vecherah yah puffnoola half pachkoo.

Toth evening yah bulla taka sick. Me head tak pounding. Me stomack neech neh trema. Druhee day, yah worse. Yah starting kashlaytee yak fras. Yah dumam. Yah dala me papee promise zhe yah neh budoo kurete cigarettee. Kara Boza preshle nah mene for sure. Yah snam nah sure zhe yah dostanu cancer ot totee cigarettee. Yah dostala takee nervous state zhe me husband kazeh; "Anna, I don't want to hear any more about where yau want to be buried. I'm taking youto the doctor."

Yah poveela me story doh doctora ee yah ask: "How much time do I have doctor?" Ohn tak start to smeeyatsa ee kazhe me: "Anna, you have the flu. My advice is to take these pills and throw those cigarettes away. You don't have to worry about your cemetery arrangements for a while. You'll be better in a few days."

Yah taka miserable for few more days. E brala pills za pillsi noh yah dostala me wish. Yah lost a few pounds.

Budtey zdrove
Still here,
Hanya.

WINTER'S GRACE

Sooner or later, we're all confronted with pain and loss. There is not one human being who can go through life without suffering. But people are afraid of pain and stress and they try all kinds of shortcuts – therapy, alcohol, drugs – anything to escape the stress and disappointments of life. What's fascinating about life is the amount of stress and pain we do manage to endure and how everything we overcome makes us bigger, stronger, and wiser. We discover that we're much more resilient and stronger than we thought.

NOTES ON OUR 50TH PLUS

This publication has remained as a valuable source of information and learning and relearning to me and many of the Orthodox faithful throughout the United States.

John D. Sutko

We appreciate your research and effort in presenting **The Orthodox Herald** to keep us in touch with our religion. I can't wait to get the "Journal" and read it from cover to cover. Matushka Nina your Ethnic Chuckle is enjoyed even by the wives and husbands of some of our converts.

Michael and Jennie Boras

I subscribed and have learned, enjoyed and appreciate the Serbian news as I am Serbian Orthodox. My son, a teenager - 17 years old - also reads it, as does my husband who is a baptized Roman Catholic ... Most of all - the information dates, books, publishers, costs, addresses and phone numbers have been greatly appreciated. I do not have a computer or website. Recipes have been used and remind me of my Baba's.

This is truly the most informative newsletter. I have yet to find a better one on Orthodoxy. I thank God for all your dedication of supplying for our knowledge. I know it takes much work. I keep them all in a notebook highlighted or underlined for future reference.

Yvonne Bratek

As I am going blind, I cannot see to read the paper. I must cancel the paper after enjoying it for so many years. However, I am subscribing for my two nieces.

Olga Daveduk

ST. LUCY

In August, hundreds of saints were recognized by the Russian Orthodox Church. Many of these were martyred during the years that the Communists were in power. Their lives were carefully researched but information on some of them is sketchy. As it is in the year 2000 so it was during the persecutions of the early Christians around the year 300. Many names were added to the saints' calendar later, but the information was short and final – they gave their lives.

One of these was St. Lucy (Dec. 13/26). She was born in Syracuse in Sicily and died in 304. She lived during the time of the persecution of Christians by Diocletian. Her memory was venerated at a very early date. She was born to a very wealthy and renowned family. When she was a young woman, her mother became quite ill. Although she was engaged at the time, Lucy decided her place was with her mother and she accompanied her to a monastery in Catania a short distance from their home. Her mother wished to venerate at the relics of St. Agape. Her mother was healed. In gratefulness, St. Lucy decided to forgo marriage and devote herself to the work of the Lord. Her fiance was very angry and denounced her telling the authorities that she was a Christian. They killed her. Her relics can be found in Metz in France, in Constantinople and in Venice, Italy. In the Greek Menaia (monthly guide book) a special service can be found for St. Lucy. In the Russian Menian she is counted among the martyrs.

St. Lucy's day is specially celebrated in Sweden. Why? After all, she is a saint from Italy. Her name Lucy has the root for light (lucid, etc.) and in the dark days of winter in Sweden December 13 marks the time when more hours of daylight begin to return. The oldest daughter in each home prepares St. Lucy buns for the family and serves them to the others while they are still in bed. She appears dressed in white and a crown of candles on her head.

St. Lucy is an example of carrying for others and bringing light to their lives.

* * * * * *

SEEK - YOU WILL NOT FIND

Nowhere in the New Testament does it mention the names nor number of Wise Men who followed the Star of Bethlehem. In fact, only St. Matthew refers to them at all, saying that "there came wise men." (2:1) However, we assume that there were three men because in 2:11 it mentions that three gifts were brought "gold and frankincense and myrrh." Tradition has it that the names of these Wise Men were Melchior, Gaspar, and Balthasar.

Whatever

During the 11th century, Russian pilgrims began a trek to the Holy Land. After the Crimean War (circa 1850), 32 acres of choice real estate in Jerusalem were acquired by the Russians and the area became known as the Russian Compound. To accommodate the thousands of religious pilgrims, the Russian government built a huge cathedral, a hospital, a hostel and other buildings. The Israel now use one of the buildings as a jail.

We bless flowers on Dormition Day, August 15/28, for several reasons. One of them is that when the Mother of God died, all the apostles were present except St. Thomas. When he arrived, three days later, he wanted to pay his respects. The stone was rolled away from the opening, and the sweet smell of flowers was noticed. Her body was gone and in its place were flowers.

The "kondak" and "tropar" are liturgical hymns, which give us the meaning or history of a feast or holyday. The Western Church refers to them as the "propers for the day." For example for the holyday of the Transfiguration we hear the kondak: "On the mountain Thou was transfigured, O Christ God, and Thy disciples beheld Thy glory as far as they could see it: so that when they would behold Thee crucified, they would understand that Thy suffering was voluntary, and would proclaim to the world that Thou art truly the Radiance of the Father!" The tropar is very similar: "Thou was transfigured on the Mount, O Christ God, revealing Thy Glory to Thy disciples as far as they could bear. Let Thine everlasting light shine upon us sinners! Through the prayers of the Theotokos, O Giver of Light, glory to Thee!"

Church Blooper of the Month: Weight Watchers will meet at 7 p.m. in the Church basement. Please use the large double doors at the side entrance.

Only now do we appreciate the many Biblical sayings our immigrant relatives from Europe used. One saying was "Ot Shawla do Pawla." They might not identify them by chapter and verse but they knew their Bible. Translated the saying was "From Saul to Paul." Saul of Taursus later became St. Paul the Apostle.



EDITORS' NOTES

The goldenrods start to blossom in August in this area of Pennsylvania. It's a sign that the summer vacation is almost over and the goldenrod yellow school buses will again begin to travel over our roads.

One year, I decided to paint a basketful of goldenrods. I pulled out my oil paints and brushes, and headed out into the fields and byways to pick enough goldenrods to make a nice arrangement. I was pleased to find many of the 130 species growing in my neighborhood. I found flowers that stood upright, some that drooped, and some that pointed sideways. How easy to make a nice arrangements! It seems that I seem to prefer yellow flowers. Once, it was goldenrod and now it is sunflowers.

The Orthodox Herald has experienced dramatic circulation growth during the last few years. The fact remains, however, that many Orthodox have not heard of this source of information, enlightenment and encouragement. Some have heard about us but have never actually placed a copy in someone's hands. Please help them and us.

We want to thank Michael Wesdell for his work with our website and for placing a brickpaver with the name of **The Orthodox Herald** which is lining the walkway to his parish church. It is inscribed with our name in honor of our 50th year of publication. Michael's parish church is St. John of Damascus Church, located at 16903 Espola Road, Poway, California. His priest is Fr. Alexander Federoff.

If you see newspaper or magazine articles with church articles, please send them to us at PO Box 9, Hunlock Creek, PA 18621. Some of our correspondents are now gone and we miss them – Michael DeBeck, Helen Cudlic, Andrew Smarsh and others. Memory Eternal.

Some parishes in the cities now have more converts to the Orthodox Church than they have born-into-the-faith members. This places a responsibility on the later. They must be babas and mentors. There is much to learn which is not in books. Be helpful, be kind, be concerned.

This issue of **The Orthodox Herald** has gone to press before the results of the convocations of the Greek Archdiocese, the Antiochian Archdioces and the Orthodox Church in America were available. All three had significant items to deliberate. The charter of the GOA, the autonomy of the AOA, and the election of a metropolitan in the OCA. The direction of all three jurisdictions could change dramatically. "Wait on the Lord, be of good courage, and He shall strengthen your heart." Ps 27:14.

The Stroyens

BIBLE QUIZ

1. What four creatures did God send as a plague upon the Egyptians?
2. What venomous creature bit Paul on the hand but did not harm him?
3. What did Jesus use to feed the five thousand?
4. Where did Jesus send the legion of unclean spirits he had cast out of a man?
5. What did Peter find with a coin in its mouth?
6. What did God send to destroy the vine that shaded the sulking prophet Jonah?
7. What two animals owned by the Philistines carried the ark of the covenant back to Israel?

ANSWERS:
1. Frogs, lice, flies, and locusts (Exodus 8:10)
2. A viper (Acts 28:3-6)
3. Two fish and five barley loaves (John 6:9-12)
4. Into a herd of swine (Mark 5:13)
5. A fish (Matthew 17:27)
6. A worm (Jonah 4:7)
7. Two cows (I Samuel 6:7-12)

* * * * * *

When God measures man, he puts the tape around the heart not the head.



KITCHEN CORNER

My friend and good cook Betty Clark, who lives in Florida, has many recipes which are delicious, easy to make, and which can be made ahead of time. No last minute rush at that barbecue or picnic with friends.

CORN SALAD

2 cans whole corn, drained
1/2 cup chopped green pepper
1/2 cup chopped celery
1 jar pimentos, drained
1/2 cup chopped onions
1/2 cup sugar
1/2 cup cider vinegar
2 Tbls. prepared mustard

Mix corn, green pepper, celery, pimentos and onion. In separate bowl, mix sugar, vinegar and mustard. Pour over corn mixture. For best flavor, let chill overnight before serving.

NOTE: We people who live up north have made this using 4 cups of cooked fresh corn cut off the cob. What a way to use leftover!

PISTACHIO WHIP

1 box pistachio instant pudding
1 can (15 oz.) crushed pineapple, undrained
1 tub (8 oz.) Cool Whip
1 cup mini marshmallows, optional
1 cup finely chopped nuts, optional

Combine the dry pudding straight from the box with the pineapple. Mix until the pudding is dissolved. Fold in Cool Whip. Then, if desired, add the nutmeats and/or marshmallows. Chill.

* * * * * *

THE FISH

The fish was used as both a secret code and an anti-Roman symbol by those who were persecuted in the early days of Christianity.

It was not used because of the saying of Jesus in Matthew 4:19 where He said: "Follow me, and I will make you fishers of men." Rather, it was because the letters in the Greek word for fish ichthus, are the same as the initials in the phrase Iesous Christos Theou Huios Soter: Jesus Christ, of God the Son, Saviour.

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NOTES ON CUSTOMS FOR AUGUST

August - Plant basil seeds to bring to church for decorating the Cross on September 14/28.

August 1/13-15/28. Fast of the Dormition - In many churches the Paraklis or Acafist service is held daily to ask the Mother of God to intercede for us. "Quiet the storms within me, dispelling the surge of depression... Pacify the rise of my passions and quiet the stormy turbulence of my sins, you who has given birth to the merciful Lord."

August 6/19 - Transfiguration of Our Lord. We bless grapes and other fruit. Why? Grapes are made into wine which is used at the Divine Liturgy. We bring fruit to ask the Lord's blessings on the fruits of the harvest and for an abundant harvest of His worldly benefits.

August 15/28 - Falling Asleep of the Mother of God. We bring flowers and herbs to be blessed. Why? See "Whatever" in this issue.

August 29/September 11. Beheading of St. John. Many people do not eat from a flat dish as St. John's head was served to King Herod on a dish. Some people also refrain from eating anything round as cabbage. This is a strict fast day to make us aware of and give a statement that we are called to have a lifestyle different from that of Herod.

LIGHTER MOMENT

A mother was driving to a grocery store with her 5-year-old son, Johnny. They soon found themselves in a thunderstorm. Flashes of lightning and rolls of thunder came one after another.

The mother looked down at Johnny, thinking perhaps he might be afraid. Instead he was smiling.

"Johnny, why are you smiling?" she asked.

Because God keeps taking my picture," he answered.

Home Bible Reading Schedule

AUGUST 2002

1	Matt 13:36-43	17	Matt 12:30-37
2	Matt 13:44-54	**18**	**Matt 14:14-22**
3	Matt 9:18-26	19	Matt 18:1-11
4	**Matt 9:1-8**	20	Matt 18:18-22, 19:1-2, 13-15
5	Matt 13:54-58		
6	Matt 14:1-13	21	Matt 20:1-16
7	Matt 14:35-15:11	22	Matt 20:17-28
8	Matt 15:12-21	23	Matt 21:12-14, 17-20
9	Matt 15:29-31		
10	Matt 10:37-11:1	24	Matt 15:32-39
11	**Matt 9:27-35**	**25**	**Matt 14:22-34**
12	Matt 16:1-6	26	Matt 21:18-22
13	Matt 16:6-12	27	Matt 21:23-27
14	Matt 16:20-24	28	Matt 21:28-32
15	Matt 16:24-28	29	Mark 6:14-30
16	Matt 17:12-14, 17-20	30	Matt 22:23-33
		31	Matt 17:24-18:4

BIBLE ST[illegible]Y

Sometimes we te[illegible] be too nice. When people are doi[illegible]ng, we are afraid to confront thei[illegible]ior, and we choose just to be nice. [illegible] a friend is slipping into an illicit relationship or a relative is becoming an alcoholic or overusing drugs, even prescription ones, we ignore the situations and do not confront them. But we should not compromise obedience to God's Word just to be nice.

A U.S. Supreme Court Justice said that "in the effort to be civil in conduct, many who know better actually dilute (their) firmly held views to avoid appearing judgmental. They curb their tongues, not only in form but also in substance... This is not civility, it is cowardice. Or well-intentioned self-deception at best."

In our reading for August 4: Matthew 9:1-8, we find that Jesus wasn't concerned about being nice. He looked the Jewish teacher of the law in the eye and said: "Why do you think evil in your hearts?" (v.4). Nor was He worried about being civil when He called the Pharisees "whitewashed tombs ... full of dead men's bones." (23:27). He courageously confronted them and exposed their sin.

Sometimes being nice isn't nice and can be a disguise for cowardice.

THE JESUS PRAYER

From time to time we have an article about the Jesus Prayer or the Prayer Rope (Chotki). Some have felt that the practice of saying the Jesus Prayer is for fanatics or for those who have the time. Now we read about an experiment which Boston University psychologist George Stavros, Ph.D. conducted. He gave a battery of tests ranging from psychology to theology to behavioral medicine to 110 Eastern Orthodox to see if repeating the Jesus Prayer for ten minutes each day over a thirty day period would effect their faith maturity, and their "self-cohesion" (levels of depression, anxiety, hostility and interpersonal sensitivity).

The Jesus Prayer consists of only seven words and is among the most enduring in history. – "Lord Jesus Christ, have mercy on me." Some people add "a sinner."

Did it help? The answer – at least on all scales that showed any significant effect compared to the control group – turned out to be a resounding yes! Repeating this contemplative prayer deepened the commitment of these Christians to a relationship with transcendent reality. Not only that, it reduced depression, anxiety, and hostility. So powerful were the psychological effects of the prayer that Dr. Stavros urges his colleagues to keep it in mind as a healing intervention for clients.